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hands of an Indian from the neighboring village of Cuje, who called it "quijongo" or "sambumbio." It was at least 5 feet in length and 1½ inches thick. A little from the center the string was tied back to the arc with the aid of another thread, so that two strings of unequal size were formed. This instrument could produce a great variety of tones. In Olancho (Honduras) I saw later a bow of equal size but with a calabash resonator; it was called "caramba" there. The gourd was fastened with the mouth downward at the convex surface of the arc, at the same point where the cross string had been attached to the wood, that is, about one-third the distance from one end. The Rama of Nicaragua also call this instrument *lufiko*, while among the Lenca of Honduras it is known as *bumbum;* it is also found among the Kekchi of Guatemala, and was known to the Island Carib of the seventeenth century, according to De Poincy.

In spite of the fact that in Central America the musical bow is limited to the pure Indians, it is supposed to be, like all other stringed instruments, of foreign origin. The various names by which it is known in Central America savor of African origin. It is also found in certain regions of South America and has a wide distribution under different forms in large areas of Africa and Melanesia.

OTHER INSTRUMENTS.—Violins, guitars, accordions, and harmonicons may be found in certain regions; they are chiefly of German manufacture. Instead of beating the drum or shaking the rattle, the Miskito occasionally clap the hands together at the dances in order to obtain a rhythmic effect.

AMUSEMENTS: SONGS, DANCES, STORY-TELLING, GAMES, AND SPORTS

SONGS.—The Sumu rarely sing (M.: *tiwanaya;* T., P.: *tiwannin, tiwannini;* U.: *unbdinaka*), but the Miskito sing occasionally when they are either sad or happy. All their songs are soft and plaintive, and they all sound alike to the stranger, who is unable to distinguish the gay songs from the sad ones, unless he has lived some time among the Indians. The sukyas of both tribes sing upon practicing their rites of incantation, but owing to their intermingling of many old and obscure phrases, these songs are unintelligible to the other Indians.

I was unable to collect any indigenous song, but Young, Fellechner, and Bell have been more fortunate than I. In these songs appear many phrases not used in general conversation. Fellechner (268) obtained a number of songs which were apparently composed in an antique form of the Miskito language, for the interpreters were unable to give the meaning of many parts of them. Most of this material has never been published. The following specimen is that

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●539 of a Miskito from Cabo Gracias a Dios upon going away and leaving his sweetheart behind; it is given in German and Miskito (Fellechner: 268):

I will go far away from you,
Very great is my sorrow.
I am going to get beads for you,
Cloth will I bring back.
The east wind is blowing strong;
Your name I will sadly call.

The following song is found by Young (77–78) in English and Miskito:

Dear girl, I am going far from thee.
When shall we meet again to wander
Together on the sea side?
I feel the sweet sea breeze
Blow its welcome on my cheek.
I hear the distant rolling
Of the mournful thunder.
I see the lightning flashing
On the mountain's top,
And illuminating all things below,
But you are not near me.
My heart is sad and sorrowful;
Farewell! dear girl,
Without thee I am desolate.

Here is another specimen of a love song, recorded by Bell and published by him in English (6: 89) and Miskito (6: 312):

My girl, some day as you walk with your companions,
When the mist settles over the river mouth,
And the smell of the pitch-pine woods comes from the land,
Will you think of me and say:
"My lad, have you really gone away?
Alas! my lad, have I seen the last of you?
Shall I really never hear your voice again?
Alas! alas! alas!"
My girl, I am very sad for you,
I remember the smell of your skin.
I want to lay my hand on your lap,
But here I am lying under a tree.
In my ear I only hear the noise of the sea.
The surf is rising in the offing;
But I cannot hear your voice.
Alas! alas! alas!

Bell (b: 301) gives the following English version of a dirge, sung by the Miskito Queen-Dowager on Rio Coco upon the return of her daughters, who had been for some time at Bluefields:

Oh, my children, you have come back to me;
I was lonely without you.
Other women had their children. I saw them,
And my heart was sore with longing for my daughters.

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In the night I thought of my dead boys;
They called me "Mother!"
I thought I was alone, and had no children.
I remembered my daughters,
But they were far away among the white people.
My children have come back.
My heart is like the young plantain-leaf,
That shoots out when the sun shines.

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DANCES.—Dancing (M.: *dans pulaya*,[42] T.: *dans pulnin;* P.: *abanini, danis pulnini;* U.: *abanaka*) is practically limited to the various festivals and had perhaps originally a religious significance. Certain rejoicings of the Miskito, at which dancing takes place, are called *li-aikas* (lit.: "black water"), and others are known by the name *plamana;* the latter are celebrated in honor of some one who is leaving for a long journey.

The women perform individual dances which do not lack a certain grace; they place the hands upon the shoulders or the head and make various contortions of the body as they walk or jump around.

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Some dances of rejoicing have been introduced by the Negroes or Creoles, and are performed chiefly around Christmas, which is considered a period of merrymaking by all these Indians, whether evangelized or not. The festivities last about two weeks. A great circle is formed with men and women alternating and joining hands or placing the right hand upon the left shoulder of their neighbor; in the center are seated one or two men beating drums, and at the rhythm the circle moves around.

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STORY-TELLING.—The telling of stories is one of the favorite ways of passing the long hours at night before going to bed. The old Miskito, who lived under the good old days of the "Mosquito Kingdom," are always glad to talk of their armed expeditions into the "Spaniard's" country (Honduras, Nicaragua, Costa Rica), and to relate some bizarre exploits in connection with those wars. The Indians can relate an occurrence in the most animated manner, but they do not seem to invent tales or stories as do the Negroes.

When the Indian has returned from a hunting or fishing expedition he delights in giving a most detailed account of everything he noticed in the course of the day, even if nothing out of the ordinary occurred. He will give all the particulars regarding the game he saw, and relate in a most tedious manner how he succeeded in outwitting it and getting within gunshot of it. The narrator may keep on in this manner for hours, while his patient listeners occasionally interpolate an exclamation denoting their astonishment, surprise, doubt, agreement, or comprehension.

[42] The word *dans* or *danis* is taken from the English.

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539 Occasionally the old men tell about mysterious tribes which formerly inhabited the country. The following account of the Wiswis Indians was told to me in 1918 by the Miskito Ramón of Burimak (upper Rio Coco):

THE WISWIS LEGEND.—On the left bank of Rio Coco, near the present settlement of Saulala, there used to live a subtribe of either Miskito or Sumu.[82] Having once killed a great number of *wiswis* birds, they become known by the latter name. They refused to pay tribute to the king, and for that reason the latter treated them cruelly, and had them whipped frequently.

One day, while they were out hunting, they killed a number of wild hogs (*wari*), and cut some withes of a variety called *dar*, in order to tie the legs of the animals together and secure the latter on their backs. As soon as they had fastened the withes they could not see the peccaries any longer, although they were able to smell and to feel them. One of them then untied the withes and immediately the animals became visible again. This Indian then tied one of the withes round his own neck, whereupon his companions could not see him any longer. They now realized that the *dar* withe has the property of rendering invisible anything tied with it.

The Wiswis were glad of having made this discovery, and they decided to put it to practical use. When they heard of the king's envoys coming in order to collect the taxes they tied some of these withes round their houses, and the tax collectors were unable to find them or even locate their villages.

In spite of this sorcery the Wiswis were unable to escape the wrath of the king. In order to get away from their oppressive ruler they emigrated toward the interior, wandering overland through the vast savanna, which extends on the left bank of Rio Coco uninterruptedly to Rio Kahka (above Auasbila). From this latter place they are said to have reached Bocay eventually, but no one knows how; some claim, however, that they crossed over to Honduras.

Two rows of little cairns, which stretch in a straight line from Saulala to Rio Kahka, are attributed to the Wiswis. The latter are supposed to have placed them on both sides of their road during their long march inland. These tumuli are from 10 to 16 miles away from Rio Coco; from the village Auasbila it takes about half a day's march to get to them. They are still known among the Miskito by the name *Wiswis kauan* "placed by the Wiswis."

524 GAMES AND SPORTS.—The little boys play war and hunting games with toy bows and arrows; the latter are tipped with a wooden knob or with beeswax. Kites (M.: *istapla*), spinning tops (M.: *purmaya*,

[82] Lehmann refers to the *Visises* as a cannibal tribe of unknown origin, which settled at the Mosquito Coast about the twelfth century. These people finally departed, but no one knows whither (Lehmann, b: 716; c: I, 463).

1: Conzemius M-4, 5 (1921) 1932
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765 In the evening succeeding the death of a person a sort of "wake" is celebrated, to which the entire village is invited. Plenty of food and intoxicants are served to the guests, and a cow is butchered for its meat in case cattle are raised in the neighborhood.

MOURNING.—When a death occurs in a Miskito village all the neighbors assemble, and the women begin to lament one after the other. First comes the turn of the near relatives, as the wife of the deceased person. She throws a large cloth over her head and sits at the side of the dead body, leaning over him to smell the scent, which is the equivalent to our custom of kissing. Then she begins a sort of crying song or dirge in which she eulogizes the departed, enumerating his good qualities, real or supposed. This song has but one tune and time, but the words are improvised. She asks him why he has left her, if she did not treat him well, if she did not love him enough, and what wrong she could possibly have done him. She keeps on as follows: Who will take care of myself and of your children now? You were such a good husband! You were such an excellent hunter! You never missed the mark and kept us always supplied with meat! You were so skillful in making plantations, in handling the canoe, the gun, bow and arrow, ax, etc.! We are all so sad now and will never be happy again! Your children are always asking for you! She then menaces the one responsible for this calamity, for death is attributed to sorcery. As she keeps on in this manner, her feelings are worked up, and the final phrases are continually interrupted by sobs. After having lamented in this manner for about half an hour, she dries her tears and resumes her usual occupation as if nothing had happened. One of the other women will then cry over the dead body. This manner of mourning is repeated by the female relations for two weeks after the death of a person, twice a day, a little before daybreak and again at sunset. After this period it may be done by the mourning woman whenever she is sad and reminded of the dead.

Bell has recorded the following song of a Miskito girl from Rio Wawa, mourning for her dead mother; he gives it in English (b:91) and in Miskito (b: 312):

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Alas, mother, poor mother! Alas, mother, where have you gone?
Here are your children crying for you;
Yesterday we were talking together, but now you are lying there.
Alas, mother, did you go from us in anger?
Did we not love you?
Your husband sits outside with his head hung down.
Here the women are sitting with their heads covered,
All for love of you.
But you have abandoned us.
Alas, that I shall never see your face again;
That I shall never hear your voice again.

1: Conzemius M-4, 5 (1921) 1932
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776 825 to this fictitious being are given by Bell (b: 221–224). I submit herewith a Sumu story dealing with the peccary owner, which I propose naming:

The Adventures of the Peccary Hunter

539 A Sumu went out to the bush to hunt the white-lipped peccary (*Tayassu* sp.). Suddenly he came upon a drove of a white variety, called *sdiakaya*, with very long tails and tusks. All of them were very fat. Our Indian had never seen a specimen of this variety before, but he had heard of its existence from the older people, who had, however, never succeeded in killing one.

He stalked upon them, but at the very moment he got his bow and arrow ready to shoot the whole drove made off at great speed. He followed their trails, determined not to go home without one of them. After a while he caught up with them, and saw them feeding on the fruits of the hog plum tree (*Spondias lutea* L.), but again they made off all together when he was at the point of sending an arrow at them. This was repeated again and again, and our Indian was unable to make use of his arrows. Still he kept on following them.

Suddenly he saw the whole drove disappearing into a cave. He followed, although it was pitch dark inside, for he could smell and hear them. After a while he came to a wall of solid rock which blocked his passage. He then made a small incision under his tongue and applied a little blood crosswise upon the rocks. Immediately the latter receded and he was able to proceed. Again he could hear and smell the peccaries in front of him. This was repeated several times.

Finally the Indian saw a streak of light ahead of him and directly he found himself outside the cave in a strange country, which abounded in the various varieties of peccaries. The large white kind, the *sdiakaya*, must have been the favorite food of the inhabitants, for in every house they were preparing a specimen for the table. The people were not friendly toward our Sumu, and they resented his having come to their land. He explained to them how it all happened, and that he was anxious to secure some meat for his wife and children. They told him then that they were the owners of all the peccaries, and that occasionally they sent some droves to the Sumu country, so as to enable the inhabitants there to have some meat to eat occasionally. But the white peccary (*sdiakaya*), they proceeded, "is for our exclusive use and for that reason the Sumu have never been able to shoot any of them." The people fed our Sumu and gave him a whole white peccary to take back home to his family. But they warned him not to mention anything about his adventure, as that would cause his immediate death. Then he was told to close his eyes, and some one took him by the hand and led him away. After

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a little while, feeling himself alone, he opened his eyes, and looking around, he found himself only a few steps from his own house.

Upon getting home, his wife wanted to know where he had been so long. He refused to tell the truth for fear of the revenge of the people from the peccary country, and told her that he had been lost in the bush. But she noticed that he was hiding the truth and kept on insisting that something extraordinary must have happened for his having succeeded in killing a *sõnakaya*.

Finally he agreed to tell. He sat in his hammock, while all the neighbors surrounded him to bear the details of his strange adventure, and then he proceeded to narrate everything that had happened to him since he left home. But the moment he finished his story he died.

WITCHES.—Certain people of either sex are supposed to be greatly addicted to witchcraft, and to be able to transform themselves at will into owls or "lechuzas" (M.: *imi yula* or *kimi yula;* S.: *yala mõlh*[81]).

Some bad people transform themselves into a smaller species of owl (T.: *yarak;* U.: *sõi*) and in their zoömorphic form introduce themselves during the night into the huts of their enemies, when the latter are asleep, in order to carry off the small children. The Miskito do not participate in this belief.

CYCLOPS.—In the bush lives also a curious being, shaped somewhat like a giant human being, but having a head similar to that of a dog. It has only one eye, while its large mouth is at the navel.

WATER NYMPH.—The mermaid or water nymph (M.: *liwa;* T., P.: *waz mollasi;* U.: *waz sirãñ*) is an evil water animal, which occasionally causes snags and strong ripples where the water otherwise is very smooth. It drives the fish away so that the Indian can not catch anything, and it incites the alligator to attack the canoes and upset them. It also assumes the shape of a beautiful woman and walks on land to entice the young men down to the waterside, when suddenly it pushes its victim into the water and devours it. Its head is that of a human being, but the body resembles that of a fish. This monster is also said to inhabit the sea, where it occasions waterspouts and hurricanes; the Miskito living at the coast call it also *kabo wlaska* "sea spirit."

WAIWIN OR WAIWAN.—This name is applied by Miskito, Sumu, Rama, and Creoles to a black, doglike bush animal, with a nose shaped like that of the large anteater and with fiery eyes similar to balls of fire. It corresponds approximately to the "cadejo" of the Ladinos. Its claws rattle on the ground as it runs along with great swiftness. It spits fire and does not do any harm if left unmolested, but will throw down on the ground any one trying to stop it. There

[81] Lit., "people of the stars."

3: Pijoan D-5 (ca. 1945) 1946
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[164] sease debilitates the population, reduces the activity and energy of the workers, depresses the intelligence of the children and diminishes fecundity. Since the Miskito coast abounds in mosquitoes especially those that carry the disease, it is only reasonable that malaria constitutes a major public health problem of the area.

In the Coco Basin, most of the inhabitants are either in the throes of malaria, in a period of remission or have had the disease: the exact status being difficult to differentiate. A swelling of the spleen, anemia, fever are most commonly attributed to malaria *(Wrih)*. For malarial [751] fevers the bark of certain trees are administered, particularly copalchi *(Cinchona sp.)* The stricken person is enveloped in *tunis* blankets with hot stones placed at his feet, forthwith he is often taken to the river and given a cold bath.

The high incidence of malaria is due to two reasons, the first being the large numbers of anopheline mosquitoes capable of transmitting the disease and secondly the numerous sources of host reservoirs for the parasite. Thus the infected and the infectors are numerous. The higher death rates (inpression) occur among the very young and the aged. At San Carlos the death rate from malaria, between the ages of 2 to 10 years of age, is approximately 12 per cent. Most of the [165] aged, we were told, died of fever and the older people on occasion sing this chant:

[539] *"The fever returns and I shall die. I drink medicine put it on my body. The fever will kill me and I shall die. The medicine does not help me. I have been good to my family. I have had the fevers. This time it (the fever) will take me."*

[122] Our investigations were primarily directed to children because they, not being at work, were easier to secure and examine and it was easier to determine exactly the incidence of autochthonous malaria in each locality. Furthermore the children rarely leave the community and among them are fewer imported cases. However certain of the older people were examined and these are included in this report.

Children according to Brumpt[88] may be considered as a reservoir of the disease. If such is the case, then, San Carlos community becomes an ideal location for the preservation and increase of the disease. The possible reason for the lower incidence of malaria at Saulpaca is that within a few miles of this community Dr. David Thaeler maintains his clinic and hospital. Thaeler has furthermore been instrumental in teaching the people the principles of swamp drainage and malaria control. It would be reasonable to expect that in

[88] Brumpt, E. Precis de Parasitologie, 4th ed., 1927, Paris.